

2000

## BLUE GRASS BLADE

FOUNDED 1884.

By CHARLES CHILTON MOORE.

and edited by him until his death.  
February 7, 1896.



JAMES E. HUGHES, Proprietor  
126-128 North Lexington Street,  
Lexington, Kentucky.  
P. O. Box 392.

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By mail, postpaid \$1.00 pr. yr. in advance.  
Five new yearly subscribers at one rate  
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Foreign subscriptions, postpaid \$1.50  
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One inch, single column, 1 insertion  
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month, \$6.00; six months, \$26.00; one  
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SHOULD ANY BUSINESS MAN change his  
or her address, advise this office, giving  
both old and new address, as desired.  
THE OFFICE of publication of the Blade  
is at 126-128 North Lexington Street,  
Lexington, Kentucky, to which all  
communications will be given a hearty  
welcome.

THE BLADE is entered at the postoffice  
at Lexington, Kentucky, as second-class  
mailing matter.

ADDRESS ALL COMMUNICATIONS TO  
JAMES E. HUGHES, Box 392, Lexington,  
Ky.

The last issue of the Blade contained a  
notice that the establishment of James  
E. Hughes, from which the paper is published,  
had gone into bankruptcy, and was  
in the hands of a receiver. Attention  
was called to the fact that a large  
number of our readers were in arrears  
for subscription, and the hope was  
expressed that many of them would  
promptly pay their indebtedness. In this  
hope we were disappointed—doubtless so.  
Disappointed at not receiving the money,  
and disappointed that the time had  
arrived when so many Liberals have to  
be urged and persuaded to pay their just  
debts. The money due on back sub-  
scriptions has been earned by us—it  
belongs to us, and ought to be sent at  
once. The bankruptcy into which we  
were forced was largely due to this  
neglect to pay what you know you ought  
to pay. The Blade was never a money-  
making affair. If everybody paid and  
paid promptly the receipts would not  
meet the expenses; and because you  
haven't paid, the paper makers, ink  
makers and others are clamoring for  
their money used in publishing a paper  
which has been going to you and for which  
you have not paid.

The Blade will go right along. The last  
issue was late and this issue is late  
because of some confusion in the plant, but  
things are clearing now. But we need  
that dollar and need it today.  
Another thing we need is articles and  
contributions to the columns of the  
paper. We are extremely busy with our  
plant just now and need help in preparing  
copy and ask all our readers to aid  
in this direction. It is our present pur-  
pose to issue two numbers next week  
and perhaps two the week following.

### THE MIND AND THE BODY.

More than twenty centuries ago Plato  
wrote: "The office of the physician ex-  
tends equally to the purification of mind  
and body; to neglect the one is to ex-  
pose the other to evident peril. It is not  
only the body that by its sound constitu-  
tion strengthens the soul, but the well  
regulated soul by its authoritative pow-  
er maintains the body in perfect health."  
And still the Christian Scientists, the  
New-thoughters and the innumerable  
brood of quacks and quack-makers make  
the mind their special province,  
think, and they try to make the people  
think, that they have discovered some-  
thing new, when they tell you that the

mind has a great influence on the body.  
Of course it has, but not any greater  
—if as great—than the body has on the  
mind.

### "GOD IS LOVE"

"The angel of the Lord went forth  
and smote in the camp of the Assy-  
rian a hundred and four score and  
five thousand; and when they arose  
early in the morning, behold, they  
were all dead corpses."—2 Kings 19:35  
and repeated, Isaiah 37:36.  
The pulpit preachers tell us to be-  
lieve or be damned. Is there a minis-  
ter with brains enough to keep him  
out of a lunatic asylum that believes  
this passage of Holy Writ?

A merciful God and his angel  
slaughtered 145,000 people in one  
night. Why should Christians love  
their enemies, while God kills his?

"When the Assyrians arose, early in  
the morning, behold, they were all  
dead corpses." Dead corpses and  
arose early in the morning. In this  
inspiration, dreams, fiction, or false-  
hoods?

PERRY ENGLE.

"Missionaries are mobbed in  
China." Of course they are—all  
religions are alike intolerant of the  
other, each alike destructive of the  
other. Suppose missionaries from  
China were to come to the United  
States, and, under the shadow of a  
Baptist, Methodist or Presbyterian  
church, attempt to convert the people  
to the faith of the heathen, proclaim-  
ing that Christ was an impostor, and  
the Bible a man-made book of  
fables and lies, how long before those  
disiples of Confucius would be mob-  
bed in this Christian country.  
Moral: keep your missionaries at  
home.

One sun—one of the smallest re-  
vealed by science—would incinerate  
the largest God that the greatest  
preacher could conceive, if such God  
came in immediate contact with it,  
in the twinkling of an eye.

We understand that what God  
does he does for all eternity.—(Dr.  
Gray in the Interior.)

Indeed! Now will the learned  
editor please tell us why his God  
created the universe comparatively a  
very few years ago, when during the  
vast eternity prior to the (mythical)  
creative act, he did not create?  
If "he does all things for eternity,"  
but did not create Nature during  
eternity of beginningless time  
prior to the time when Dr. Gray  
imagined he created it, how could  
he ever have consummated the cre-  
ative act? If during eternity he was  
content not to create it and is un-  
changeable, how could he ever have  
changed so radically as to create a  
universe? Would an all-wise God  
create a universe during eternity,  
ever have created it?

—Wettstein.

Desire in the past created an  
illusion, and desire is now fast ex-  
tinguishing the flames of hell.

An increased output in a factory  
necessitates an increased number of  
machines. Infinite natural phenomena  
necessitate infinite causes or  
factors to produce them. Hence  
Theism is inadequate to explain the  
universal activity of an infinite uni-  
verse. A solitary agent or being in-  
stead of explaining involves us in  
greater mysteries.

Man in an animal. All animals  
are mortal. Hence man is mortal.

The "Supreme Power" which  
many Atheists still believe in is  
naught but the infinite aggregate of  
the power which exists in each in-  
finite atom. Other Supreme  
Powers, Agencies, Potentialities, etc.,  
exist not.

When we have deviated Nature of  
the mystic with which ignorant  
men have invested it in the past,  
we will then be on the unobstructed  
road to intellectual progress.

—Wettstein.

### "MURRAY'S EYE OPENER"

—JUST OUT—

A logical, Legal, Ethical and His-  
torical analysis of the Christian  
superstition. The greatest of all  
superstitions that have ever existed  
the human race, tested by the ordinary  
rules of common sense and proved to  
be self contradictory, contrary to  
science and philosophy and an artful  
method of corrupting the human  
race, causing hatred and hypocrisy  
and retarding human progress.

With a list of Bible texts for the  
orthodox to explain.

Help the new missionary movement  
for the revival of the old philo-  
sophy.

A sixteen page pamphlet. Price  
5c, six for 25c, ten for 40c, fifty  
for \$1.50 postpaid.

246 St. James St. Montreal, Can  
NOIRMAN MURRAY

## MIRACLES

### OF GREAT ANTIQUITY

(By Joel M. Berry.)

We have just read a very interesting  
article in the Blade upon the subject of  
"Miracles," by Mr. F. R. Weaver. We  
now propose to see what we can find on  
that subject that will interest the read-  
ers of the Blade.

And first we will say, it is plain to  
be that inspiration, possession, and  
ecstacy led to the idea that certain  
persons possessed supernatural power to  
perform particular acts, contrary to the  
laws of nature, called "Miracles."

We find that the following heroes and  
so-called gods are said to have performed  
miracles: Zoroaster, who confirmed  
his divine mission; the Egyptian Saviors  
Horus and Osiris, who raised the dead  
again; Isis, Isis, to whose temple the  
sick resorted in crowds; Marduk the  
Assyrian "Logos," who raised the dead  
to life; Bacchus, who changed water into  
wine; Esculapius, son of Apollo, who  
cured the sick and raised the dead; Ap-  
ollohous Tyndar, who restored a dead  
maiden to life; Simon Magus, the Sa-  
maritan, who by his proficiency in per-  
forming miracles was called "The Magi-  
cian."

It may be added that "Simon Magus  
professed to be the 'wisdom of God,'  
the word of God, the paradise of  
comfort, the land of the living, the  
Father, manifested in the flesh. And his  
followers claimed that he was the first  
born of the Supreme. All these were  
titles applied in after years to Jesus."

They had a gospel called the "Four  
corners of the world," from which in-  
formation was probably borrowed by  
the apostles, the number of the canon-  
ical Gospels.

Eusebius says of Menander, the "won-  
der worker of Samaria," that "he re-  
vealed in still more arrogant pretensions  
to miracles than his master (Simon Mag-  
us), saying that he was in truth the  
Savior. Justin is quoted by Eusebius  
as having said of Menander, 'He deceived  
many by his magic arts, and there are  
some of his followers who can testify  
to the same.'

Vespasian, a contemporary of Jesus  
performed wonderful miracles. Tacitus  
says that he cured a blind man in Alex-  
andria "by means of his spittle." The  
same man by the "mere touch of his  
foot."

The Hindu Krishna was in constant  
strife against the evil spirit, surmount-  
ing extraordinary dangers, stirring his  
way with miracles, raising the dead,  
healing the sick, restoring the maimed,  
the deaf and the blind.

It was by belief in the miracles of  
Buddha that his religion was so firmly  
established. Buddhist saints also per-  
formed miracles. Their garments and  
staves were supposed to be endowed  
with powers and those who touched them  
were blessed.

The ascension of Jesus, Peter's release  
from prison, which originated from a  
company of Buddhist missionaries to  
China (C. B. 117), who were imprisoned  
by the Emperor, but in rage and  
opened the prison door and liberated  
them, and walking on water, were not  
new. A disciple of Buddha, by faith,  
crossed a river, walking on the water;  
when he arrived in mid-stream his feet  
began to sink, and he at once strength-  
ened his faith and ascended to the other  
bank. A Buddhist saint, who attained  
the power called "perfection," was able  
to rise and float along through the air.

The Jews frequently wrought miracles  
to confirm the sayings of the Rabbis. One  
of the later is said to have cried out  
when his opinions were disputed: "May  
this tree prove that I am right!" and  
the tree was immediately torn up by the  
roots and hurled to a distance; and when  
his opponents declared that a tree could  
prove nothing, he said: "May this stream  
then witness for me!" and at once it  
flowed the opposite way.

No custom of antiquity is so fre-  
quently mentioned by ancient historians  
as the practice which was so common  
of making votive offerings to their de-  
ities, and hanging them up in their tem-  
ples—images of metal stone and clay,  
arms, legs and other parts of the body.  
In testimony of some divine cure effected.

"Miracles for fools" was a popular  
saying among the Greeks. The shrewd  
Romans said: "The common people like  
to be deceived; deceived let them be!"  
Cicero, in common with most Greek  
thinkers (Christianity as a "blind  
faith," that "shunned the light of  
reason." In speaking of Christians he  
says they are forever repeating "Do not  
examine, only believe, and thy faith will  
make the blindest wisdom," which is a  
bad thing in life—foolishness is to be  
preferred. Miracles occur only where  
people are found ready to believe in them,  
where they are credulous enough to believe  
in ghosts, spirits or fairies. These super-  
natural beings appear where charms, pray-  
ers and dreams are credited, there these  
are efficacious. The belief in miracles is  
stronger if they have occurred a long way  
off, or a long while ago, or at night,  
when they are intended to convert the

unbeliever, they only happen to the be-  
liever.

Who would have it told that an  
angel came at a certain time and season  
to trouble the waters of the fountain in  
Trafalgar Square healing the first sick  
person who stepped in will look very  
green and pious when a similar story is  
related concerning a similar pool at Je-  
rusalem, distance and time lending the  
necessary enchantment.

Solitude, hysteria and dreams, as we  
have seen in the ignorant and imagina-  
tive, are prolific of miracles which four-  
ish where faith abounds. Those who feel  
themselves sufficiently inspired to work  
miracles in these days, if Protestants,  
they generally find their homes in lunatic  
asylums, if Catholics, the miracle gener-  
ally occurs in some sylvan retreat away  
from all intelligent and educated people.  
The fathers of the church themselves  
were non-believers in miracles. Ari-  
zen attributed them to magic. He says that  
the wonder-workers never appeared in the  
circles of the wise and better class, but  
always among the ignorant and un-  
cultured. He calls Jesus a "necromancer,"  
saying that he "learned his magical  
arts in Egypt." Justin Martyr says  
that Jesus was accused of being a "ne-  
cromancer, a magician and a deceiver of  
the people."

St. Augustine admits the same, and  
says that he wrote books on magic, one  
of which was called "Mayday's  
Jesus Christ." The Rev. Dr. Middleton  
says there was just reason to suppose  
that that man "fraud" in the  
beginning was a beginning and that he  
knew no more about a God or a  
beginning than I do, and as we don't find  
the name God signed to a word in the  
book as author we conclude that it is a  
fraud not worth reading.

Again this intelligent bible class tells  
us that no attempt is made to prove the  
being of God, but in his other book the  
Book of Nature, God's existence is pro-  
ved, and he assumes that all know him,  
so that given us two books that God has  
wrote instead of one. In one his being  
is proved. In the other it is not. Which  
one are we to believe if either of them  
say that God presumes that all know him.  
What an insult upon the dignity of a  
beginning! It may mean the beginning of  
our men's bible class of Athens, Ohio, suppose  
for a moment that an all-wise God does  
business on the presumption plan, the  
same as they do? Presume that the bible  
is inspired, that there is a God, that  
there was a beginning and that God cre-  
ated the business out of nothing. Nature  
don't prove the existence of either a  
god or a beginning, because they are both  
past finding out. All we can honestly  
say is we don't know.

Again they say the word translated  
God is plural, meaning the trinity. We  
wonder who was wise enough to change  
the name of God into trinity. No one but  
the men's bible class of Athens, Ohio, but  
they are ever heard of. They are capable,  
it seems, of changing things around just  
to suit themselves. The trinity, however,  
the word God is simply the word God  
spelled with one "t" left out. The first  
verse of Genesis, they say, stands as a  
testimony by itself. That is very cor-  
rect. It has always stood by itself, al-  
ways will, because no beginning of either  
god or creation of the world have ever  
been found out yet and likely never, never  
will be.

Our men's bible class next introduce  
two beginnings of the creation theory,  
one in harmony with science and geol-  
ogy. We wonder which account they  
wish us to believe as the correct one, but  
it is in harmony with bible teaching  
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light was created on the first day, an-  
other not until the fourth, one verse  
states that God ended his work on the  
sixth day, another "There will say it on  
the seventh day, such is bible teach-  
ing."

Again our bible class tells us that about  
six thousand years ago that a great cat-  
astrophe swept away every existing crea-  
ture of animal and vegetable life then liv-  
ing. While the bible tells us that it was  
only six thousand years ago that God  
created all these things. They then say  
that God after seeing the catastrophe  
went to work creating things as they now  
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period of the world's history. So we had  
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THE ENCLOSED ARTICLE.  
SCHOOLS FROM THE MEN'S BIBLE  
CLASS IN THE BAPTIST SUN-  
DAY SCHOOL.

Lesson: Genesis, Chapter 1.  
Genesis means Book of Beginnings.  
The first verse tells us of the Begin-  
ning of Created Things.  
God created them, so he must have  
been before creation.

No attempt is made to prove the being  
of God. In his other book, the Book  
of Nature, God's existence is proved and  
when he begins his book, he assumes  
that all know him.

The word translated, God, is plural,  
teaching the Trinity.

The first verse stands as a paragraph  
by itself. There is a first and second an  
indefinite period of time elapses.

The first tells us of the Creation of the  
Material Universe, which must have been  
ages ago.

The second verse introduces us to a  
state of things as it existed that existed  
about 6,000 years ago, the result of a  
great catastrophe.

This is in harmony with Geology. Sci-  
entists tell us that the rocks composing  
the great geological scale must have re-  
quired ages upon ages in their forma-  
tion. It is at the close of the geologi-  
cal scale, which was about 6,000 years  
ago, a catastrophe swept away every ex-  
isting species of plants and animals then  
living.

Verse three introduces us to the scene  
of wreck and ruin following that disaster,  
and shows us God at work again, moving  
upon and rearranging previously exist-  
ing matter and creating the things which  
now inhabit our globe.

Here begins the human period of the  
world's history.

"The Spirit of God moved upon the face  
of the waters."  
Without a mover there can be no mo-  
tion. Matter has no power to move it-  
self. Evolution, which presupposes spon-  
taneous motion of lifeless matter is con-  
trary to all history, observation and ex-  
perience.

### THE CRITICISM.

Ministers and Bible teachers are, as a  
rule, very fond of exposing their intel-  
lectual faculties upon subjects they don't  
know can not possibly know anything  
about.

Here is a sample from the men's bible  
class of Athens, Ohio. In commenting on  
the first chapter of Genesis they say  
Genesis means Book of Beginnings. We  
wonder who was the beginning of the  
beginning, but not the beginning of God nor  
the material world. Those are things the  
beginning of which is yet unknown to  
mankind. The bible writer says "in the  
beginning" but that is to tell us when the  
beginning was, which is proof positive  
that he knew no more about a God or a  
beginning than I do, and as we don't find  
the name God signed to a word in the  
book as author we conclude that it is a  
fraud not worth reading.

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being of God, but in his other book the  
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ago, a catastrophe swept away every ex-  
isting species of plants and animals then  
living.

## NOT THE LEAST ALARMED.

"The last time I was around here I  
was telling you about the comet," said  
the tourist.

"I remember, boss," grinned the  
freighted lad on the fence.  
"Didn't frighten you much?"  
"Not a bit, stranger."

"Well, listen. Since then I have  
found out that the comet will be equal  
to 20 full moons."

"Good news, by heck! That'll be  
more spooning than ever, dad won't  
have to burn so many candles, and the  
mules can feed at night and work  
twice as hard in the daytime."

"You seem to be a good prophet,  
hub. Do you know the tall of this  
comet will sweep the earth next May?"

"That ought to please me, sir, be-  
cause May is house-cleaning time."

"You seem to be the limit, young  
man. Suppose you wake some morn-  
ing and find there is nothing left but  
the farm?"

"Just what I am thinking, stranger.  
President Taft says, Young man, what  
to the farm, and I guess in that case  
I'd have to do it."

Regular Jokebook.

"What's the trouble with you, any-  
way, doc?" yawned the "human ec-  
stic" in the sidewalk.

"Frenzied enough," growled the sur-  
geon. "Didn't operate on you and re-  
move two horses, a pound of  
tacks, a file and a glass stopper from  
your stomach. What do you intend to  
pay me my bill?"

"The human ecstic" yawned again.  
"Guess not, doc! Don't you think  
you have got enough out of me al-  
ready?"

Always in Session.

"You never have to spend your  
evenings alone? Lucky woman! Then  
your husband doesn't belong to any  
lodges?"

"O, yes, he does, but I belong to it,  
too. You? When does it meet?"  
"Every evening."

"Good news. What is it?"  
"The Ancient Order of United  
Lovers."

"O!"

Not for Her.

"He tried to capture her with the  
love-in-cottage story."

"Did she accept him?"  
"No, she told him that she did not  
believe in fairy tales."

HE KNEW.

"He knew."

"He knew."

"He knew."

"He knew."

"He knew."

"He knew."

"He knew."

"He knew."

"He knew."

"He knew."

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"He knew."

"He knew."

"He knew."

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"He knew."



From Across the Border.  
MONTREAL, Canada, April 29, Mr. J. Hughes, Dear Sir: Enclosed find 75¢ for a U. S. stamps and my book advertisement, which I would like inserted to occupy one-fourth column, top of page if possible, and let me know what % column will cost for one year. I see you are getting some bright contributions recently. Yours truly,—NOHMAN MURRAY.

[illegible]

Likes the Letter-Publishing Feature.  
SILFAM SPRINGS, ARK., Apr. 29, '11.  
Editor: Bible. My Dear Sir:—If you  
allow the founder of the Bible in pub-  
lishing letters it might be of some bene-  
fit to the world. I am a person who  
of this. I believe the propagation  
of truth or untruth must ultimately fa-  
il unless the practical, the social and eco-  
nomical conditions be preserved. There-  
fore, if FreeThought succeeds it must be  
practical. There are several  
sources of land in this vicinity subject to  
homestead entry; good timber and grass  
suitable for the culture of berries, fruit  
vegetable, grain, etc. Uneven and  
might be made like to have some Free  
neighbors, and would be glad  
to give any information which might  
lead some good families to locate in this  
section, and keep out the avicious  
Christian gobblers. All grades of farm-  
lands. Fraternally—S. L. WILLARD.

At the banquet I'll try to get both  
others to renew and perhaps some  
new ones. "Vive La Blue Grass  
Blade." With kind regards I am  
as ever yours,  
**GEO. D. ROBERTS.**

January 29, 1937      June 8, 1937  
**CLUB NUMBER ONE**  
of the  
**BUCKEYE SECULAR UNION**  
Will hold their  
**Eighth Annual Paine Memorial**  
**Banquet**  
In the Hotel Bovey, Dennison, Ohio

JOHN H. BOWSER, Pres.  
E. O. ROBERTS, Sec.

Blue Grass Blade is to be

I have known people who have  
 a hell of their homes hunting  
 spirits—alcoholic and other spirits—  
 some people can see spirits with  
 a help of alcohol, but it is safe to  
 say that alcohol would enable them  
 to see more. The great Eranian  
 said that Christianity was foolish  
 and unfit for women and children, and  
 persecuted persons. Socialism is next  
 to neighbor to Spiritualism. I  
 need help for present difficulties  
 and don't look to spirit mongers or  
 Socialists.

## MATTER OR THE UN

The Scientists attributes the movements of nature to necessity

Is it intelligence, or necessity that causes water to run down hill, or the earth to vibrate? We think, while the water and air do not think. Though a creation of our minds, there is no such thing as the transfer of thoughts. To believe in disembodied thought, is only a superstition, so if thought could be transferred, it must at some time be kept from one mind during its passage to another mind.

Intelligence, like sound, is a creation of the brain; hearing, and sound, are synonyms; every sound we hear is produced inside our heads and those born deaf dream of hearing. In creating sound we also create some related idea, and in this creative act we build and establish our character. We often hear, if we produce a sound a foreign word for instance, we have no definite idea of it; many word vibrations are never translated by us into sounds or ideas. The same is true of visual impressions, as when we try to listen to the matter and lend our attention to another, the mind being busy with one set of impressions, the other is unobserved.

The meaning of objects, events, or words depends largely in the idea they incite in us, while in other cases they incite different ideas. Therefore we must not purposely neglect to consider the meaning of each statement, by occupying our mind with a different matter, and thus making the statement inert, the ideas contained in it. The connection to the statement are never destroyed or created by us; this is the philosophy of choice or free will. This is why a democrat can't make the God idea his own; Orthodox people lose the God idea in acquiring a philosophy of nature, but they don't abandon the God idea without ob-

It would be more logical for Liberals to conduct Sunday schools on mental philosophy, that to spend their lives trying to obliterate the work done by the orthodox Sunday schools.

To write seriously of "blind unconscious force," or, "a wise arrangement of nature," "Reason knows," etc., or of a gray sound, and "blue smell," is a misuse of terms which simply shows that the writer is unable to think logically.

When we remember that we may move the air with our vocal organs speaking words, but that the other fellow must produce the sound with his organs of hearing, and then convert the sound into ideas with his brain, it is wonderful strange that so many understand as well as they do.

Some one tells us that the question of speaker or hearer making the noise and ideas, is too fine a point to consider, but when we observe the claim that the universe is intelligent, and note the human suffering of past ages, both due to ignorance on this point, we think knowledge of small matters very useful.

F. S. WEAVER,  
Vern. S. D.

—O—  
The Man Whose Political and Religious  
Ruler Made Geneva Famous and  
Infamous.

—0—  
BY MARILLA M. BICKER.

In July 1969, I saw in the *Granite* Monthly an article from John Calvin Thorne, of Concord, New Hampshire, of John Calvin, of Geneva, Switzerland. John Calvin Thorne gave us his views of John Calvin, and the editor of the *Granite* Monthly printed them. I now offer him my views of John Calvin. I shall be perfectly honest. I shall not apologise to anyone for my opinion. I want it understood from the start that I hate Calvin and Calvinism. I think that he was a cold-blooded animal, and I intend to paint him in his own blood. He was to me a monster, a creature without natural feelings. His doctrines were for snakes

not for men and women.

Imagine how much better the world would have been had he been born in Zululand. He had two things on the brain—God and Calvin. He was a divine egotist. What he thought of his fellow beings is shown in what he thought of himself. He said: "I am John Calvin thy king. Thou shalt have no other kings before me." There was nothing on earth higher than Calvin, in his eyes, and only the Lord God did he regard as his

Calvin made Geneva famous and infamous. He was in the middle of the sixteenth century a theological colossus. In the beginning of the twentieth century he is a theological pigmy. His fame has been a descending one. From the heights he has sunk to the depths. Instead of directing the great Protestant movement of his time into permanent glory, his followers have witnessed the failure of his religious scheme and the end of his religious reign. Calvinism is not treated as a live issue by the intelligence of our day. It is a corpse and is in the hands of the undertaker.

Roman Catholic, though decent, parents. He came into the world unannounced. No mythology is woven about his cradle.

\_\_\_\_\_

Nature was not disturbed at his birth, and we cannot learn that any especial in-hered was manifested in his babyhood outside the home into which he made his advent. His father was an officer in the ecclesiastical court and diocese in Noyan, where he had resided during his lifetime. His mother, we are told, was endowed with beauty and pity—a rare

combination. It is evident that her son John inherited more of the latter from her than of the former. His father early led him to the priesthood, and accordingly he was sent to a college at Paris when he was about fourteen. Young Calvin was studious by nature and easily led his class. He was a sickly youth, and his weak constitution, together with an exceedingly severe disposition, won for him the reputation of being hard and unsympathetic qualities which grew with his growth and strengthened with his strength. When Calvin was eighteen his father decided that his son should be a lawyer rather than a priest, and he

to be fitted for that profession. For nearly four years he pursued his legal studies, but at the expiration of that term, he was determined him to return to theology. Previous to this, however, he had become somewhat acquainted with Protestant views, which were then attracting the attention of Europe and Calvin's eager mind, strongly opposed to church doctrines and discipline, felt the inspiration, and upon thorough examination of the doctrines promulgated by Luther he decided to join the religious movement inaugurated by that great reformer.

His religious convictions led him to the Bible, and he began to pray the psalm for the pious. His authority therefore was a book instead of a man, but a book with God in it—a veritable divine revelation.

Protestant liberty of conscience went no farther than to read the Bible and to believe what it said. But was to the person who read it not to believe doubt was no less of the devil to the Protestant

The first great work of Calvin was his "Institutes of the Christian Religion." This was published in 1535. He was a marked man from the date of its publication. He had been in exile three years when his book came from the press. In 1536 Calvin stopped at Geneva from a

to remain there only for a single night. The hour of his destiny arrived when he was summoned to the throne of the emperor, emerged from the religious seclusion of the pope and from the political tyranny of the Duke of Savoy, when *Galila* appeared upon the scene. *Tristram* had been waiting for him, and the day was drawing nigh when the reign of the priest would be broken in *SWEDEN* and *FRANCE*. The rule of Calvin was over-ruled in 1541. He made himself to civil and royal power, and the throne of the government. He derived his authority from himself. Anyone who opposed him was punished. He presumed to speak for God, while Trinity, and the punishment he administered was the punishment of the church. He was the priest in the *FRANCE*, but he was the head of the *FRANCE*. *Gal* was only a silent partner. He tried to be as bad as the Lord God of the Israelites, and he succeeded in all that he attempted. He was the head of the apost. It has been said that he was older than his age, that his age was atrocious may be admitted, but such an apology for this theatrical confers no glory upon him. While I do not dispute the fact that the sixteenth century was a cruel and wicked period of the world's history, I do not believe that the best men of that time were not allowed to the front or to reach

or to urge their opinions. Many great and good men were obliged to live in

security order to live at all, and many a profound scholar was forced to keep silent or pay the price of death for speaking. The Christian church for four hundred years had done little more than kill the brightest and noblest of the children of men. There were a few streaks of light in the darkness of Christendom which promised the coming of a fairer day, but only at this distance can be realized how dark was that darkness. One light and then another was quenched by priestly power, but as one went out another burst forth until the sky burned with the glow of victory and hope filled the heart.

That Calvin was a merciless ruler, the chronicles of Geneva prove beyond a question. His rule was tyranny of an uncompromising kind. There was no love in his heart. He showed no compassion for the weak and unfortunate. Under his administration a child was beheaded for striking his mother, testimony was secured by torture of the most cruel nature, and heresy was punished by giving heretics to the flames.

Calvin was feared and hated. He provoked no opposition. Contellio was banished from Geneva because he refused to differ from Calvin on minor points of theology, and Elaeaz was decorated a felon for speaking disparagingly of Calvin. Calvin's "Kingdom of God" in Geneva was a hell on earth. But Calvin was no worse than he God he adored, no worse than the Bible of his God. He took the ground and maintained it that the deity was he only legislator for mankind and that his law was to be found in his "holy word." It was this divine law which was carried out in Geneva. The God of Abraham, Isaac and Jacob and Calvin was put upon the throne of human affairs and the world has paid for it in tears and blood, in suffering and misery untold and unknown.

The crowning atrocity of Calvin was the burning of Servetus. That cruel murder should have stopped the tide of Calvinism at the martyr's stake. A man who would order a punishment like that for a difference in religious opinions, held religious opinions unfit for men and women to adopt.

Michael Servetus was a Spanish physician, a noted scholar, and an able writer on theological subjects. He committed the crime of not being "orthodox." He exposed the foolishness of the doctrine of the Trinity, and was consequently criticized Christianity. For expressing his liberal religious views, or in other words, his Freethought views, he was thrown into prison at Vienna at the instance of the archbishop, but to escape from the gaol he fled to Geneva. Here, he passed through Geneva in disguise, but his identity was discovered, and he was apprehended by the magistrates on a charge of blasphemy and heresy. His writings were burnt, and he was executed by guillotine. He was a martyr for accusations. These were easily found. His arrest however, was not to the satisfaction of some, as he was neither a resident or a subject. To relieve themselves of responsibility for their action, the magistrates declared that he was not declared for his punishment. Calvin being especially emphatic as to the necessity of putting him to death. Servetus was forty times a heretic, according to his accusers and the standards of the church. He was a man who was written would be meant. He defended himself bravely before his judges, but he was sentenced to be burned at the stake.

No religion can tolerate another, and no priest can forgive another; and dif-

prisoners killing men and women in the name of God, was during the fifteenth and sixteenth centuries. The Spaniards, who were given to the flames without thought of care of the terrible sufferings of the unfortunate victims. There is no mercy in him, and one in the fire-friends who can light the logs around the body of the martyr. When the Bible has been accepted as the law of God murder of innocent persons is not put to death. But God is not to be blasphemed for having blasphemy. Priests and persons have killed thousands and laid their crimes on God. Calvin punished thinkers, authors, men who loved the true and the rich-men who refused to accept his demands or to wear his yoke. On the night of Oct. 27, 1553, Calvin had a new lover of the truth, a man, for the first time, whose life was saved. And the bright mind of Sorvet had been put out by religious hate. Think of a religion that demanded the death of an honest, a noble, and an upright man! Calvin could have saved Servetus, but his religion would not allow him to do so. The burning of Calvin religiously believed that when the ashes of his enemy had been gathered together for burial he was forever doomed with a fearful of sand.

But men sometimes rise up, if ghosts do not. If murder ever condemned a murderer, then does the death of Michael Servetus condemn John Calvin. It could make a long chapter of history to chronicle the accounts of bad men killing good ones.

A religion dies...it never surrenders... and it dies sometimes by its own hand and kills itself by killing others. It is not because Calvinism contained so much truth that it has regressed, although terribly emasculated, our age, but rather because the generations between the 16th and 20th centuries were fed on falsehoods. The pictured Calvinism of today is as unlike the original as the government of the United States is unlike the government under Nero. Put Calvin's true portrait on the walls of the Presbyterian church today and they would put on the color of shame, if all honor be not dead within them.

It seems strange that it never occurs to a man like Calvin that he could do more good to the world by killing himself than by killing his victim.

We can account for the tiger of the jungle, the wolf of the plains, for the crocodile of the Ganges, for even the murderer of Whitechapel, but how account for the cruelty, the mendacity of Calvin? His apologists say that he lived in an age of wickedness. In a time when unbelief was not tolerated; but a man of kindness, of broad views and intellectual sympathies would have risen above his time and not been remembered for his good deeds, not for his bad ones.

There is no doubt that the age in which Calvin flourished was bad, and there is no question that it was made so by its faith. It was dominated by a cruel religion. It was Calvin's duty to be better than his age, better than his religion. If God would punish with death a man who dared to express independent convictions on matters of faith, Calvin should have saved this

1909—1909

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man. Let God be cruel, but men should be kind to men.

Servetus might have been as cold and as cruel as Calvin had he possessed his ideas of religion, and this is the particular point to be emphasized. There was a wide difference in the faith of these two men, and the difference in their faith made the difference in the men. Calvin hated anyone who refused to acknowledge his power, who dared to question his theology or to defy his authority. He was a theological tyrant. He had gone God-mad. Doubt of God's law, as pronounced by himself, was the highest crime, and to be punished with the most terrible deaths. No one must think beyond the boundaries of his thought. The mind must not pass the circumference of his conclusions. Those men assumed the right to condemn those who differed from him and he used his power to cripple liberty, to stifle investigation, and to hinder the search after truth. He was a bad man because he had an atrocious religion, because he worshipped a ferocious God. The most object of his hatred was the man who dared to question the authority of his religion, which he left a legacy of selfishness, of cruelty, of brutality, to the world.

A few years ago money was contributed by some liberal-minded people for a statue of Servetus to be erected in Geneva. The statue was not wanted there by those in authority. An inscription on one side of the pedestal which supports the statue tells us its history. It reads as follows:

"A location having been refused by the Administrative Council of Geneva to the statue of Michael Servetus offered by international subscription, the committee has turned it over again to the municipality of Annemasse. It was inaugurated October 25, 1908. Annemasse is a little place about three miles out from Geneva, but it has one object to embellish it and make it attractive—the monument to Michael Servetus.—(Truth Seeker, New York.)

(From Wichita (Kan.) Beacon.)

#### DID A PRAYER RESTORE LIFE?

An Arkansas Man Writes Here for the Proof—He Was Told That a Girl in Wichita Was Brought Back to the Land of the Living After Six Days.

From Arkansas comes an absurd letter to the postmaster of Wichita, who has in turn referred it to Mrs. Mason, the police matron, concerning the report that a girl had been raised from the dead in this city. Mrs. Mason has written a very plain letter in answer to the inquiry, giving her opinion of persons who lay claim to the ability to perform such miracles.

It seems incredible.

To a representative of the Beacon Mrs. Mason said:

"It seems incredible that there could be anyone so wicked as to lay claim to the power to do such things as the letter speaks of, or so foolish as to believe it possible, but I suppose there are both classes. I presume the story had its origin in the so-called resurrection of a girl named Lulu Wilson about three years ago. In the first place, the girl never was dead, and in the second place the trance from which she awoke was but a few hours' duration. In the third place, the only persons I know of who prayed for the girl was a Mrs. Hill, and I am not certain that she prayed for her, or if she did, that she professed to be a member of any holy mess band. It is certain there was no special effort by prayer on the part of any considerable number of persons to restore the girl to consciousness again, for I was at the house much of the time."

More to this Point.

Mrs. Mason thinks it would be much more to the point if the persons who claim to have raised the girl from the dead could have exerted such an influence upon her for good as to prevent the necessity of sending her to the reform school within three months from the time she was ill, and later prevented her from leaving the good home of her parents and running away with a married man.

The letter from Arkansas is as follows: London, Ark., April 27, 1910. Postmaster, Wichita, Kan. Dear Sir—Just for my own satisfaction I would like to borrow a few moments of your valuable time.

There is in our little town a class of people known as the holiness who claim that a girl in your city or near your city had died and had reached the state of mortification, but through the prayer of the holiness people was raised up and is living at the present time. They claim that she had been dead six days. If this is a fact or not a fact, please let me have the particulars of it. Very respectfully,

ARCHIE PRICE.

#### WHY HE MEDITATED.

It was in the "quick lunch" restaurant. The little man who had forgotten to remove his ear muffs when he entered appeared to be in deep meditation. Every few seconds he would gaze vacantly across the table and murmur: "It is doubtful! It is doubtful!"

The other "quick lunchers" became interested. "Expect some money and doubt if it will arrive?" ventured one. But the little man shook his head sadly.

"The recovery of some sick friend is problematical?" asked another. "Haven't a friend in Chicago," responded the little man with a vacant stare.

"Thinking about the Cubs' chances of winning the pennant this year?" added a third. "Not interested in baseball, sir."

"Then tell us what it is that is so doubtful?"

The little man held up a cup. "This, gentlemen, I have broken it and—"

But his questioners were gone.

#### Another Dig.

Mrs. Stubbs (reprovingly)—John, you were rather late getting in from the club last night.

Mr. Stubbs—Yes, Maria; you see, there were lots of business men down there and we were discussing business.

Mrs. Stubbs—Oh, well, just wait until we women get on a suffrage footing and we'll remain at our clubs discussing business, too.

Mr. Stubbs—Whose business—everybody's?

#### Well Earned Rest.

"Here lies all that is mortal of poor Tewksley. There is something pathetically appropriate in those words on his tomb, 'At Rest.'"

"You know some incidents of his life, then."

"Yes. Tewksley lived in a suburban town and for twenty years he applied every morning to catch the 7:30 train for the city."

#### DUTY, OF COURSE.

First Senator—My, but he talks a lot about the tariff.

Second Senator—Yes; it seems to be a matter of duty with him.

#### Gentle Souls.

"I feel in my bones," said fair Cora, "that I shall become an old maid."

"But not in your wildest!" said Doris. "Now don't you speak on parades."

#### Forbearance.

"Young Tomkins is a remarkable lover."

"In what respect?"

"He has been wooing a certain young woman for the past six months and declares he has never quoted to her that stanza of Omar Khayyam's beginning, 'Ah love! could you and I with him compare.'"

#### Foredoomed.

"I am writing a book that will appeal to the average man."

"It ought to be a success, but it won't."

"Because no man will admit, even to himself, that he is an average man."

#### In Olden Days.

Diogenes was observed to be carrying his habitus around on his back. "I am doing one-night stands on the lyceum circuit," he confided, "and rooms at the hotels cost a dollar less when you bring your own bath."

And yet some doubt that Diogenes was a wise man.

#### Getting the Money.

The villainous marries the hero for his money.

"But society plays are going out."

"Then I'll make a melodrama of it and have her hit him with a piece of lead pipe."

#### A Small Mistake.

"I suppose," said the stranger, watching a workman spread a carpet from the church door to the curb, "that the high road to heaven you're taking there?"

"No," replied the man; "this is only a bridal path."—Tit-Bits.

#### WHEN WE MEET.

When in May we meet the comet, What, think you, will hit us from it? Will the old earth bump its head and see some stars in its wake?

Comets go at such a rate, Is it safe to have a date? With a traveler so likely to leave scars?

When we strike the comet's tail, Shall we have a bargain sale? On account of all the remnants floating round?

Will sparks plug be any cheaper? Shall we find our gas bills steeper? Can we get our stock of fireworks from the ground?

Will it carbon dioxide send us? Will its iron courage send us? Will its sodium salt the sea more when it falls?

Will it shower a lot of rocks, Giving us magnetic clocks? What will be the card it leaves us when it calls?

—Camilla J. Knight, in New York Sun.

#### Extra Cautious.

They were returning to America after an European honeymoon.

"George," petulantly, "I really feel hurt. Over on the other side you declared 'I was a Jew and you haven't repeated it since we have been abroad.'"

"That!" cautioned George, holding up a warning finger. "If I declared you a Jew I might have to pay duty. You see these customs men are terribly strict these days."

#### WHY, OF COURSE.

Will of millionaires remind us We can make our own some day, And the lawyers will most likely Break it in the same old way.

#### His Advantage.

To rectify the "Village Blacksmith" The hoarse boy was the choice; For he had local color with The sharp rasp in his voice.

#### Not Guilty.

"See here, young man," said the old lawyer to the junior member of the legal firm, "you told me you were going out of town on legal business yesterday, and I learned this morning that you went to call on a young lady. How about it?"

"Well, sir," replied the young man, "I shall plead 'not guilty' until you can convince me that it is illegal to call on a young lady."

#### For Insomnia.

"That man Hoopenlofer is full of bright ideas."

"What's his latest?"

"He has opened a moving picture show for insomnia victims."

"Just ordinary vaudeville, with the phonograph rights of the Congressional Record."

#### His Good Luck.

"Yass," said Lord Shortbow, "I hunted big game when I was in Africa, lawst year—lions, tigers and elephants, docher know."

"Have any luck?" we asked.

"Yass, great luck," replied the noble hunter. "Nevah got sight of a single beast larger than a hare, docher know."

#### OBLIGING.

Wandering Willie—Can youse give a poor feller a bite?

Woman—Certainly! Here, Tiger!

#### How He Landed Her.

He proposed while up in the aeroplane; "I shall land her this time," he thought; "Then he did, in a way he had not met. When a lever slipped and caught."

#### The Preference.

"My dear," said the farcical parent, "that young man may be a trifle tedious, but he is a coming man."

"Perhaps he is!" sighed the weary maiden, "but I'd rather he had more go in him."

#### Overlooking the Meier.

Mother—Come, William, quick, Minna has tried to kill herself by inhaling gas.

Father—Good heavens! Think what the gas bill will be this month!—Meg Henderson Blatter.

#### CULTURE IN THE HOME.

Mother says that it is foolish To grow withered old and grey, To accumulate obesity is wrong. She contends upon the carpet Every morn at break of day.

Rolling thus, she's read, reduces "em-bonek-pone."

Ery brand of paste and lotion, Forty kinds of germicide, Which will slay the bug of business in the hair.

These my poor old frantic father Perpetually has poured on me, To rejuvenate a sickly patch of hair.

My two sisters—acrobatic— Do their stunts with circus vim; The I'm not as sure they'd care to have you there.

But they keep their figures graceful, And their waist lines trim and slim, Just by standing on their heads heads a chair.

—H. H. Matteson, in Life.

#### Starting Statistics.

"Our town," boasted the enthusiastic commuter from Suburbanville, "is remarkable in more than one respect. For example, in the street where I live, Madison avenue, a thoroughfare five miles long, there is no child that is not a twin. He would have hurried on, telling of other wonders of this town, but he was halted by a little inquisitive man with a pointed nose, who said:

"My dear sir, will you kindly tell us the number of families that live in your street?"

The commuter moistened his lips, then replied, as boastfully as he could, "One."

#### POOR GOAT.

First Goat—Your brother looks awful sick. What's the matter with him.

Second Goat—He ate a box of health food yesterday.

#### Suited Him.

Remarkable a brave philosopher, An brave as brave could be, "Although I don't mind the world, 'Tis good enough for me."

#### Horae Senae.

Rlox—There's one thing I don't like about that horse I thought of you last fall.

Knob—What is that?

Rlox—He doesn't hold his head quite high enough.

Knob—Naturally. No doubt he feels just a bit ashamed.

Rlox—Ashamed! Why, what has he to be ashamed of?

Knob—The fact that you haven't paid for him yet.

#### Determined.

"It is almost impossible to believe that woman can endure such hardships as the suffragettes are enduring for the sake of the cause."

"Indeed it is," I was reading the other day that they are even refusing to eat while in jail."

"Eat? Why, some of them are even refusing to chew gum."

#### No Trouble at All.

Visitor—It must be a gigantic task to run a great newspaper like yours.

Editor—Not at all. It's the easiest thing in the world. Dozens of my friends as well as perfect strangers come in here every day to tell me to run it.

#### THESE GIRLS.

He—Do you think she will have him?

She—It's not a question of having him; it's a question of getting him.

#### The Proper Spirit.

Undimmed came good or ill, Hopeful all the time, He who's beaten, smiling still, Makes defeat sublime!

#### A Brand-New One.

City editor—Here's a mighty good story about a young fellow who runs away with a chorus girl.

Night editor—What's that? A good story? Why, it's been done to death.

City editor—This one hasn't. It's an absolute novelty. The young fellow is neither a millionaire nor a Pittsburgher!

#### TWAS EVER THUS.

I never bought some Wall Street stock. To end me with his dividends. But it succeeded to sudden shock And crimped my income past amends.

I never put my dollars in A mine that promised soon to "ship." That all its gold did not beho. To give me nothing but the slip.

I never bought a noble horse To sell, mynah, at figure high. But it was riddled, and of course Was worthless in its starboard side.

I never reared a pig or cow When meat was wanting high and higher That it did not meet death somehow Before I'd closed up with the buyer.

In short, when opportunity Is eager to knock and bring me bliss, It always happens, seems to me, His hand gets quick paralysis.

—Arthur Chapman in Denver Republican.

#### Brute.

Newspap—My wife went shopping yesterday and left me to take care of the baby.

Old—You have my sympathy, old man. But you had the time of your life to keep him quiet?

Newspap—On the contrary, I found it dead easy. The little fellow never let out a howl in three hours.

Old—Saw, how did you manage it?

Newspap—Oh, I merely gagged him, tied his hands behind his back, bound his feet together, nailed his clothes to the floor and then chloroformed him.

#### THE REASON.

The Goose—You should be satisfied with what I have.

The Duck—I am, it's what I haven't got that I'm dissatisfied about.

#### His One Thought.

Adown the wall the convict slid—for freedom he had made a bid; "I hope," said he, "that Jailor Jake Will excuse the liberty I take."

#### Time to Get.

Percy—Dearest, let me be the star of the party.

Peggy—You'd better go, Percy, I hear father approaching.

Percy—Oh! but I feel brave tonight. I shall be your star, even if he does come.

Peggy—Yes, but you had better travel on your own while you have time.—Harper's.

#### Cultured Cuisine.

"So your daughter has been to cooking school?"

"Yes," answered Mrs. McDudley. "I suppose she has helped along the household economies."

"Not exactly. She has made us appreciate our regular cook so much that we have to raise her wages every time she threatens to leave."

#### A Little Too Much.

Mrs. Flathead—Good morning, Janitor. He cold this morning.

Janitor—Yes, ma'am, but I hope you don't blame me for that.

TO PUT THE DEALER WISE.

Smith—I notice that some of those barrels ofysters are marked A and some marked B. Are they different grades?

Brown (an oyster packer)—No; but they're differently packed. Some people want a barrel opened at the top and some at the bottom.

#### Take Warning.

He was a great dutton On dutton chaps, but He ate so much mutton They called him a mutt.

#### Blood Money?

"One day," said Mrs. Lapaling, "I saw a man thrash a big, brutal teamster for beating his horses. If I had my way about it he should have a share of the Carriage horse fund."

#### Took No Chances.

"Why did she slit him?"

"Some one told her that he was very versatile, and she thought from that that it was a popt!"

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